

The Temple Artisan

NOV.-DEC., 1920

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

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No. 6-7

Behold, I give



unto thee a key.

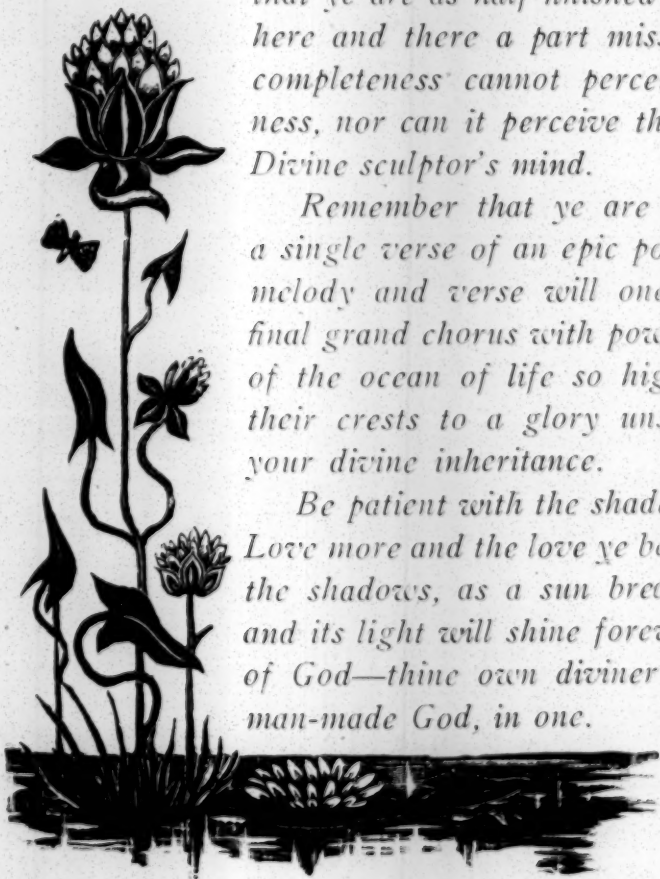
REMEMBER

Ah ye blind judges of the blind! Kings who are the sport of your subjects! Leaders coerced by your followers! Multitudes who ignorantly look and listen! Swept by a whirlwind of passion, hither and you, ye embrace or kill your kind as impulse directs. Denying God, yet kneeling in abject fear at the least demonstration of His power. Mysteries that ye are, have pity on yourselves!

Remember ye, even as God remembers for you, that ye are as half finished works of sculpture with here and there a part missing or incomplete. Incompleteness cannot perceive its own incompleteness, nor can it perceive the completed ideal in the Divine sculptor's mind.

Remember that ye are as a half-sung melody, a single verse of an epic poem, and know that both melody and verse will one day help to swell the final grand chorus with power, and to lift the waves of the ocean of life so high that ye may pass on their crests to a glory unspeakable—the glory of your divine inheritance.

Be patient with the shades ye now are ensouling. Love more and the love ye bestow will break through the shadows, as a sun breaks through the clouds, and its light will shine forever on the finished work of God—thine own diviner self, God-made man—man-made God, in one.



THE COMING.

The Master comes; bow low thy head before Him,
 Prepare the way! why dost thou make delay?
 O'er all the earth the call goes ringing, swelling,
 Heed ye the call; prepare while yet ye may.

A Ray of Light Divine shoots forth from out the heavens,
 A spark of purest love from God—all Glorious
 Angelic hosts resound in strains celestial, hailing
 The mighty Conqueror and all-victorious.

He comes! to raise the earth—storm-riven
 To heights as yet undreamed of and to glory great
 Into the hearts of men He pours His truth and power.
 Open the Gates! receive Him ere too late.

Thy vision open wide; perceive the wondrous glory
 O'erspreading all the earth; fling open wide thy soul;
 Join in the songs of welcome to hail the Being Beauteous,
 Great Love and Will conjoined hath made a Perfect Whole.

The Master comes! make straight the path before Him,
 Within thine inmost heart respond thou to the call,
 Let shine thy light before Him, the darkness to enbrighten,
 Give to Him in full measure, thy love, thyself, thine all.

All Hail! thou Lord of Glory, receive our loving homage,
 We give to thee All-Glorious our hearts in love supreme,
 We join the angel hosts in songs of joy upwelling
 To fill all earth and heaven with welcome to our King.

Harper, Cal.

KATHARINE HILL WOOD.

DANGERS OF MEDIUMSHIP.

TEMPLE TEACHINGS. OPEN SERIES, No. CLXXI.

The materialist or the doubting investigator of occult science probably will scout or ridicule the statement that great dangers lie in the investigation of psychic phenomena and mediumship, while to "one who knows" those dangers are appalling. But the latter is doubly handicapped in endeavoring to point out those dangers to a new investigator for he has first to prove that the state of matter in which and by which any such phenomenon is objectivized has a *bona-fide* existence, or if this be admitted he has also to prove it to be altogether a different thing than what it is supposed to be even by the average undeveloped psychic or spiritualist, though it has been largely by the efforts of some of the prominent spiritual-

ists that the said phenomena are coming into public notice in the west in recent days.

The believer in the return to earth of the disembodied human soul at the command of a sensitive or medium cannot be convinced of the fallacy of that belief until certain facts in the case are demonstrated beyond possibility of mistake by means of occult science.

Mundane science has already done much to establish the underlying truths of the ancient religions,—not the errors and superstitions with which those religions subsequently became encrusted, but their fundamental basis, the truths as taught by Krishna, Buddha, and Jesus. It has also proven that there is a necessity for a hypothetical ether as a medium for conducting light and sound and other electrical phenomena, notably by means of photography and the wireless telegraph and telephone, but it has not proved the pre-existence or after-existence of the soul of man.

Many scientists have also accepted the ancient belief in the One Life or the One Substance from which all forms and states of matter have been evolved or created, that is, set in motion and sustained from a pivotal point, as it were, and so created by means of different rates of mass motion and vibration. Science has also proven the reality of the law of cause and effect, the law of karma. Its next step seemingly would be the establishment of the truth of the re-embodiment of a central nucleus or soul, as it has already proven the fact of evolution,—progression, which is one aspect of reincarnation.

The hypothetical ether of science is in fact the lower aspect of the aether of the ancients,—the domain of the lower astral light and astral body. Beyond the aetheric is the akasha or higher astral, the plane or state of the purified soul. The lower astral light is the plane of all newly disembodied souls during the process of purification—an intermediate period between physical death and “the second death”—the release of the soul from bondage to matter.

The first sheath or model body of all forms is created, even as the physical body, primarily in and out of Etheric states of matter, and this model is called the astral double. The model is created before birth of the physical body and disintegrated after death of the body.

As the light of the sun can imprint and fix a picture on a sensitized plate, so may the light of God, the light of the spiritual Sun, imprint upon the ethero-astral substance every form, impulse, act, and thought of the individual soul throughout its long line of

incarnations; and while the results of those thoughts and deeds which are good remain a part of the soul after that second death, those of the opposite pole, evil, will remain a part of the astral body until it disintegrates in turn, after which its elements are reduced to chaos. And it is said to be these astral shells or bodies which are drawn to and temporarily galvanized into materialization by the medium who attracts them, when the materialization is genuine, instead of being the beautiful spiritual souls of the individuals who have gone from the physical and the lower astral planes into devachanic existence. Every human being has a lower side to his nature, and however it may be disguised, it is this lower aspect of the self which may be drawn back to earth during seances. Its appearance may have nothing to do with its real character; and when one thinks of the character of some of the human beings who are thrown into that lower astral all unprepared, full of revenge and of desire for sentient life at any cost, some of the dangers of tampering with that degree of life may be more easily understood.

This lower astral double may even take the semblance of an animal. These astral doubles or shells of evil minded men and women may take the forms of vicious beasts. The supposed legend of the were-wolf may have been founded on a psychic vision of such a beast. Occasional psychics have seen the form of a beautiful animal endowed with almost human intelligence which was clearly the galvanized shell of some human being. The attraction between some human beings and animals which has led to an undue attachment between them may have printed the features of the animal upon the astral shell of a recently defunct human body.

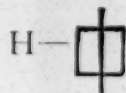
The purified, the good, do not remain on the astral plane for a great length of time, and once having passed on to a higher plane the average human soul can only be recalled at great danger to itself. The perfected Soul, a Master, can go to them, if need be, but it is because such a perfected Soul has made the great renunciation and has returned to the astral plane for the sake of humanity, though possessing power and wisdom of a godlike nature. Such an one would surely not require the assistance of a medium to openly appear to mankind.

The empty astral shell might be comparable to the skin shed by a snake, which, when filled out with gas, would seem to be a living snake, but in reality would have no vitality of itself.

Occult science claims that when mundane science is able to demonstrate the truth of reincarnation it will find that the vehicle

or body of the soul is created by a finer degree of electrical energy than are those forms of electricity which operate in gross matter, and that the soul is, materially speaking, a composite structure of all the sublimated powers and forces and substance that the persistent Ego has used to build up in turn all the bodies of its line of incarnations, and that it is this soul that returns each time to sentient life for experience at the expiration of its periodical eras of heavenly rest.

A gulf or barrier exists between the different planes of body, soul, and spirit. These barriers are the conditions which test the soul as to its fitness to pass from one plane of life to another, and the human body could no more contact those states and preserve physical life than it could touch a highly electrified wire without being instantaneously killed. These intermediate states or divisions, gulfs or walls of protection, as they are sometimes termed, are only passed when the Ego passes in and out of incarnation; and aside from the dangers before mentioned, both to the soul and to those who might presumably contact it, there is another reason of infinite importance why it should remain undisturbed after leaving the world of matter. A purified soul cannot go backward and forward through the gulfs that separate the different planes at will. If it returns to the astral or physical plane at the call of a medium, it must remain there indefinitely until released by some higher entity or regains the power to repass.



ANGLES OF SCIENCE.

RESONANCE IN NATURE.

Most of us, as children, have picked up a sea-shell and listened to the low murmur which it sent forth, as though still echoing the sounds heard in its birthplace. While it is not truly the whisper of the sea that is coming from the shell, the case is illustrative of one of the most fundamental laws of Nature, the principles of Resonance.

Everywhere about us float minute sounds to which we have become so accustomed that we commonly do not hear them at all. To such of these sounds as possess a certain pitch the shell responds, and its walls vibrate in unison with them. If the resonator had a different size or shape the pitch of the sound responded to would be different. In a word, the shell responds to those vibrations with which it is "in tune"; it is in resonance with them if it can vibrate

at their particular rate. So it sends back amplified the sounds of its choice, and the rest remain unnoticed as before.

All substance is different from other substance only in the rate of its vibration. The electrons in the atom vibrate many billion times a second; the planets pursue their orbits through space, and their cyclic progress is merely a slower form of vibration. Truly must an ear be tuned to stately rhythm to hear this "music of the spheres."

It seems rather remarkable that there should be but two things which determine the rate of vibration of a body, whether it be on the spiritual plane, or the level of densest matter. These qualities are the inertia of the vibrating particle, which all substance possesses in some degree, and an elastic force of some sort that will pull it back towards the mean position when it seeks extremes. This force restores balance, and the inertia tends to make the body go too far to the extremes. Hence for two bodies to vibrate in resonance it is not necessary that they have the same inertia, or the same return force: it is enough that the combined effect of these two qualities should be the same.

Our minds produce thought, which is presumably vibration in mental matter, and the quality of the thought depends upon the rate of its vibration. Two minds which think much alike vibrate at about the same frequency; they are in tune, or resonant. We all have mental inertia more or less, since we find it difficult to think certain thoughts at times, or to stop thinking others. Also there are forces acting upon our thoughts tending to pull them into certain well defined channels.

From the principle enunciated above it is evident that for two minds to think alike it is not necessary that both have the same inertia, nor the same balancing force. One mind may come to a conclusion after deep thought, having seen all the ins and outs of a proposition because it has great inertia and great force; another mind may grasp at the same conclusion almost intuitively if the mass of its mental fibre is not so great, and a smaller force may move it. Hence it is not correct to say that the best mind is the one which has great inertia, or small inertia; the best mind is the one which can adapt its inertia to the force which is moving it, and so preserve its equilibrium at all rates of vibration.

All learning is acquired through resonance. The first sign of life in the stone was the responsive thrill that gradually awakened in it after the vibration of centuries of experience had been impressed

on its surface. The stone responded to vibrations very slowly at first, as it was not spiritually plastic, and was resonant over a very small range. Then, as evolution progressed, resonance through wider and wider ranges was accomplished, until conscious thought was possible. When the vibration caused such response that all the vibrations resounded to could be integrated into a common unit which would cause other bodies to respond to its vibrations, the ego awoke and consciousness resulted.

If philosophers are still looking for a destination toward which evolution is tending, they may find it in the principle of resonance. Day by day, through bitter experience, we are learning to respond to all the rates of vibration which are impressed on us. We must learn to respond to the highest rate of vibration without being burnt to ashes; to the slowest without getting fixed in position and atrophied in space.

The falling of Jericho and the murmur of the sea-shell; the breaking of a tumbler by a whistled note, and the destruction of a universe by the breath of Jove; the wireless telegraph and the growth of a Monad from a stone to a god; all are due to the same principle—the Resonance of Nature. Perfect resonance is our destination. We shall have completed the cycle of human evolution only when we are perfectly and absolutely “in tune with the Infinite.”

BENEVOLUTUS.

IRISH MYTHOLOGY.

It was Ruskin said something to this effect: The greatness of a Race could be determined by the power within its mythological lore to stand expansion.

Some myths according to him are germically weak, and capable only of physical development, while in others there is an almost unending power of expansion and introspection possible. He, however, thought that the pagan gods and mythological characters were created by the effect of the phenomena of Nature upon primitive human mind; one God being suggested by the seasons, another by the wind, and so forth. I think on the other hand that in this age of practical physical thought man gradually degraded the old wonder gods into more and more earthly interpretations; thus in the Welsh myth as you follow Arthur back into its more ancient versions, he at once becomes a god taking the Hell hounds and making them his dogs; he was a god of regeneration.

H. P. B. claimed that the greater myths had their root in the ancient days when the gods dwelt close to man, and great beings ruled directly over the nations of men. There was a time when we had more ethereal bodies than we have now, and the gods were near.

In Genesis it is stated that the gods came to the daughters of men because they were fair, and in other myths the same idea is developed. The Welsh pagan poet, Tallisan, wrote that Uther came to Egrane Arthere's mother as a great red sunset cloud with a buckler of golden rainbow about him. This might be paralleled by the story of the impregnation of Mary directly from the Fireself. In Irish mythology this idea is constantly developed in all sorts of ways; nearly all the mythological heroes had one parent of the gods.

In the Ossianic myth it was said that every one of the Fiana, (the soldiers of Ireland) had a mother or a wife or a mistress of the children of Dana, they being the radiant folk who dwell inwardly. These radiant gods could not be said to be fashioned out of the elements; for though Ogmá (pronounced Oma) was sometimes called the Dawn, yet he was really the god of imagination, and was the father of The Dagda (pronounced Daga) who made things happen, and was called the Good god.

Oma made language, and the Harp of Life, and the Cauldron of the Gods. The Daga and his children used these powers. And indeed the Harp of Life, and the Cauldron of the Gods have suffered terribly by shrinkage in the imagination of the modern man. For the Harp of Life that played the tune of the universe has been lost in the Welsh mythology and only exists in the Irish; while the Cauldron shrank in the Christian version of Arthur into the Grail cup.

Certain centers of imagination in man have become very weak and decrepit. We have used them so long in terms of matter, and later of commerce, that we have really lost the idea of spiritual imagination. But we still have gleams of these greater powers of imagination in mythology and especially so in the Irish myths.

Many people have found the study and effort to aid in the development of one or more of the greater myths, is a real road into the deepness of inspiration for the broader and deeper idealization therein will draw the earnest thinker into touch with the subtle mysterious occult creator within themselves.

A materialist will dispose of Hiawatha as just an Indian mythological character, a fancy of mind. Despite this he has become an inspiration to both red and white folk. It was my privilege to

hear a splendid Indian speaking to his people in the reservation of Syracuse; he spoke with great solemnity and magnetic power in their own language; afterwards I asked him what he had said to them. He said: I was telling them Hiawatha was coming again, but to the Indians in white bodies, and he said that the pagan Indians believed in reincarnation.

The Indians in Syracuse show the rock from which Hiawatha went up in his Fire body; in Canada they say he went into the sunset in the canoe that went by will direction. The Celt called this the Soul boat in his stories. Does it matter very much which might have happened? Whether Hiawatha went up off the rock or went into the sun? When Jesus told Nicodemus that those born of the spirit go whither it listeth? This is saying the same thing.

Also Cuchulain, the half god, half hero, of Irish mythology. The name means the Watchdog of the North, after his last most wonderful fight, was last seen with his charioteer and the two magic god horses, driving back into the Sun, the house of Lugh (the Irish Christos), from whence he came. His Charioteer came out of Moy Mell, one of the heavens, to drive his horses, because no mortal except Cuchulain himself could drive them. One of the horses belonged to the Goddess of Fate, the other was drawn by Cuchulain out of the waters of the bottomless lake. So a god was driving the horse of Fate for him, and controlling the waters of the bottomless deep as well. Then at the last, it is said, Cuchulain turned in the glory portals of Death, and waved his arm in farewell to the women looking for their dead upon the battlefield.

In this day of blood it is well to think of these mysteries. Heroes die now for principle, and go the Hero Road inward. Magic doorways are opened by them we ought to be thinking about. One man may open an ancient door long closed. Three may make a pathway. Nine may be a guard freeing the forces generated by the Door. Twelve may become an invincible illumination of Freedom.

Halcyon, California.

JOHN O. VARIAN.

The Temple Artisan

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EDITORIAL MIRROR.

The Twenty-first Convention of Temple members measured fully up to the record of preceding conventions in the volume of uplifting forces that prevailed. Each year our annual meetings seem just a little better than the preceding.

✻

It is reported that Thomas Edison is inventing an apparatus that will permit departed personalities to talk with those of us who are still on this side of the gulf that divides the living from the so-called dead.

✻

If the personality survives death he assumes that they are unable to talk through sheer inability to get their voice across. His instrument will magnify the voice ten thousand fold and the theory is that the surviving personality on the astral plane will avail itself of the opportunity of this mode of communication. Perhaps?

✻

Mr. Edison's deduction from scientific research is that the seat of personality is in that convolution of the brain known as the fold of Broca. Here is there an assemblage of "master entities" which constitute the personality. At death they either continue together causing the personality to survive death or they separate, in which latter event death ends all.

✻

However fanciful this may appear at first sight, Mr. Edison's mentality and achievements will compel respect. *Nothing is impossible* and we may not only some time be able to hear voices and sounds from inner planes through delicate instruments that step down or step up vibrations, but we may also be able to see astral objects and colors by similar means. It is just a matter of modifying vibrations corresponding to the modifications of our states of consciousness as we step from one plane to another.

Any way—the experiments of Edison in the realm of co-ordinating the physical and the meta-physical, is of intense interest to students of the occult and such researches are of infinitely greater value than senseless experiments with ouija boards—pencil pushing; and other subjective or mediumistic practices that demonstrate nothing of real occult scientific value—and which in many cases lead to mental unbalance or chronic irresponsible psychism, with its toll of dead sea fruitage.



The mind of the world is mad with psychism says Prof. Lucien Larkin in a recent newspaper article. He receives scores of letters constantly testifying this fact. Purported messages from the recent dead are received as well as from the remote dead of ancient times from Moses down.



The reason for this psychic tumult of the world is because of the nearer approach of one of the powerful occult planets to the earth stirring up both the higher and lower poles of humanity's spiritual nature, which stirring up is necessary in order to awaken man from his materialistic slumbers—but with this riot of psychic forces stirring the astral planes, there is danger that many earnest, sincere students may be upset and mislead. In many cases the psychic message or vision or impression is merely a *psychic sensing of one's own emotions, intense desires or longings, aspirations, etc.*, which may easily become visualized or even heard or felt by a reflex action from the subjective to the objective brain mind.



The Temple has constantly sounded a solemn warning on the dangers of psychism and in these times of psychic and mental unrest as humanity passes from one order of things to the next, it behooves students of occult philosophy to take a double grip on some hundred ton anchor of common sense and *hold on until the psychic storm passes*. The holding on will be helped if one's heart is filled with an earnest desire to help humanity realize its birthright of a universal Brotherhood on earth, while at the same time studying fundamentals of the grand philosophy of life and being as put forth by Blavatsky, and which fundamentals will be found further extended and elaborated in the Temple Teachings.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 174

CHRISTMAS AND SONG.

What should we do for Christmas to help make it what it should be, to help bring gladness, truth, love, happiness and joy to the world?

We should sing our own life-song of gladness, joy, truth, courage, happiness, and Christmas would be all it ever was intended to be, would be with us at any and all times and light and love would fill the lives of all around us and make theirs and our own lives harmonies of Christ such as the angels sang to the shepherds years ago in the darkness of the night, flooding the darkness with the light of their message, "Peace on earth, good will to men."

The angels in their singing announced to the world the birth of a child, a saviour, who was Christ the Lord.

Christmas does not come on only one day of the year, but once a year on the twenty-fifth of December. It does come on that particular day along with other days because nature has been singing her song of joy and helpfulness and the sun has just crossed the line of the winter solstice which starts its journey toward its nearest distance from the earth, carrying with it its gift of warmth, light and growing power for all growing things. Nature announces the birth of her youngest child and all life breaks forth into song to welcome its arrival.

But Christmas comes to us and others, the Christ Child is born to us every time we sing the song of love and helpfulness. And the coming, whenever it happens, is always announced in song. It is one way of knowing the Christ has come, that Christmas is here, for truth, love, peace, righteousness, cannot speak in other tones. Sighing, weeping, scolding, wailing, groaning may be warnings that the Christ is near, to prepare, to make room for its advent; but when its presence is really with us there always comes a song of joy. It cannot be held back, for song and Christmas are one. They cannot be separated from each other, for how can anything be separated from itself?

The great lesson for us to learn is the lesson of music or song being the voice of the Christ, the proof that Christmas is with us.

LIGHTING THE "CHRIST-CANDLE."

An old tradition has it that "a lighted candle set in the window on Christmas eve will guide the Babe of Bethlehem to your home, that he may bring you happiness." In some countries it has long been the custom so to mark the coming of Christmas, and John H. Stedman, of Rochester, N. Y., has originated a movement to spread it in this country. In a pamphlet urging all to light the "Christ-candle" on Christmas eve he says:

"The Irish will tell you that the Christ-candle was always lighted in their homes in the Emerald Isle as it has been for years and years in Norway and Sweden. Boston has had it for a decade. In Rochester 1916 was our third celebration—the first year a few houses shone—the second over a thousand—the third nearly every one; and it has spread to town, village, and country over a forty-mile radius. Many far-away homes, Wisconsin, Maine, California, Florida, kindled their candles from ours, and when you have lighted yours you will appreciate why."—*Literary Digest*.

Little candle, shed thy light
Through the dark and gloomy night.
Up and down the street
Guide the tender, wandering feet
Of the little Christ-Child sweet.

Little Christ-Child, come to me,
Let my heart thy refuge be.
Let thy clear light point the way
To a new and brighter day
In our hearts and homes alway.

Shine, oh, bright, glad Builders' star,
On the children far and near.
For their hearts send out warm cheer
Like thy light which streams afar
Shine, shine, bright, glad star,
Into every life today.
Banishing the clouds that mar,
Bringing peace and joy alway.

THE TWENTY-FIRST CONVENTION.

After the reading of reports of officers at the session held August 1, Mr. H. C. Freeman, of Los Angeles, spoke earnestly relative to the Temple work and its constructive aspects. He was followed in interesting and appropriate remarks by Mr. A. B. Leckenby, of Honolulu. As the time for adjournment had arrived it was stated that other speakers would be heard at subsequent sessions.

The Order of the Thirty Six and Twenty Eight held meetings at which candidates were initiated in these Orders. Monday a. m. an interesting session in Occult Mathematics was conducted by Franklin Wolff.

On August 3 the annual meeting of the Temple Home Association was held. On the 4th in the morning a very interesting Temple Builders meeting was held at which many of the children demonstrated their gifts and talents most instructively and entertainingly.

In the afternoon a meeting was held to consider the Temple Building and the White City.

The 5th was given up to an all-day picnic on the beach.

On the 6th a quiz class session was conducted by Dr. Dower. In the afternoon an interesting philosophical address was given by Mr. D. Z. Rudhyar.

On Sunday the 8th the meeting was given up to Temple Talks by visiting members. The talks were interspersed with music and was very interesting. The speakers were Miss MacFarlane, Carl Bjerknas of Oakland, B. W. Poor of San Antonio, Mrs. Currier of Fall River, D. Z. Rudhyar of Los Angeles, George Harrison of Palo Alto, Dr. Little of Palo Alto, Goldeen Woodfield of Mt. Vernon, Wash., Mrs. Wotherspoon of Oceano, and A. B. Leckenby of Honolulu.

The meeting closed with the reciting of the mantrams and singing the Consecration Hymn.

IN MOTION PICTURES.

"MATA THE MAGICIAN" and "LINKED LIVES," two metaphysical novels by ISABELLA INGALESE, celebrated writer of Occult and Philosophical works, with which many of our readers are doubtless familiar, have been acquired by the NEW ERA FILM COMPANY of Los Angeles, California, and will shortly be produced in motion picture form.

The picturization of "MATA THE MAGICIAN," the first of the novels to be filmed, while not to be looked upon strictly as propaganda, will yet provide the world with many sound scientific truths, demonstrated in a most strikingly dramatic and convincing manner.

The personelle of those comprising the staff of the NEW ERA FILM COMPANY are all students of the Occult, and their intention is to produce pictures dealing with Life after Death, Karma, and Reincarnation.

The fact that these pictures will be distributed all over the world, and be seen by millions, greatly increases the benefit that will be rendered to humanity by the filming of such works.

The directors of the company are of the opinion that the time is now ripe for many of the great truths to be disclosed to those who will understand, for an almost imperative need for such pictures has arisen, the recent world strife with its devastating results has brought home to every one the immense questions of Life and Death—gigantic problems that must be faced by all—in which each one must play his or her part individually in their solution.

Mr. Richard Ingalese, author of "HISTORY AND POWER OF MIND," is one of the directors of the company.—*New Era Film Co.*

TEMPLE ACTIVITIES AND NOTICES.

It is desirable that every Temple member should be a sub-center for disseminating Temple Light and information relative to the Temple Organization. Leaflets and folders relative to the Temple work and application blanks will be sent to members for judicious distribution on application.

* * * *

The call to members from the Helping Hand for a thanksgiving expression of gratitude met with a splendid response from members. Hundreds of interesting replies came in written on the blank space on the slip sent out. Many of these expressions from members were read at the monthly devotional meeting at Headquarters on Sunday, December 5, last.

* * * *

Brother John McClurg, recently from New York City, is rendering appreciated help at the Headquarters these days.

Mr. and Mrs. Merrill Wolff visited friends and members at Los Angeles and vicinity a week or more during the past month.

* * * *

Did you receive the first number of "The Family Letter for Temple Folks?" This little literary visitor expects to call on you about once a month and tell you many interesting items of news—things that the Centre are doing or have done, and you may reciprocate by telling what *you* are doing or have done in extending the Temple light to those who seek the true bread of life to be found only in the Wisdom Religion and Science.

* * * *

Mrs. H. A. Freeman has returned from her visit to Los Angeles and is again a guest at the Sanatorium.

* * * *

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price, \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

Temple Correspondence Courses

By Master H.

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Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

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